

11 - THE BOOK OF AL-JUMU'AH (FRIDAY)

11 - كتاب الجمعة

(1) CHAPTER. The prescription of Friday [*Salāt-ul-Jumu'ah* (*Jumu'ah* prayer)] and *Khutba* (religious talk) according to the Statement of Allāh تعالى: "When the call is proclaimed for the *Salāt* (prayer) of Friday (*Jumu'ah* prayer) come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutba*) and *Salāt* (prayer)] and leave off business (and every other thing)." (V.62:9)

876. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Scripture before us. And this was their day (Friday) the celebration of which [i.e. religious ceremonies like *Khutba* (religious talk)], (*Jumu'ah* prayer etc.) was made compulsory for them but they differed about it. So, Allāh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) the following day (i.e. Saturday) and the Christians' (is) the day after the following day (i.e. Sunday)."

(2) CHAPTER. The superiority of taking a bath on Friday. And is it necessary for boys and women to attend the Friday (prayer)?

877. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Anyone of you attending the Friday (prayer) should take a bath."

(١) بَابُ فَرَضِ الْجُمُعَةِ،

لِقَوْلِ اللَّهِ تَعَالَى: ﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾ فَاسْعَوْا: فامضوا [الجمعة: ٩].

٨٧٦ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الرِّبَادِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمَرَ الْأَعْرَجَ - مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ - حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَدَّ أَنْهُمْ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ فَالْتَأَسُّ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ».

[راجع: ٢٣٨]

(٢) بَابُ فَضْلِ الْغُسْلِ يَوْمَ الْجُمُعَةِ، وَهَلْ عَلَى الصَّبِيِّ شُهُودٌ يَوْمَ الْجُمُعَةِ؟ أَوْ عَلَى النِّسَاءِ؟

٨٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ». [انظر: ٨٩٤: ٩١٩]

878. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: While 'Umar bin Al-Khattāb was standing and delivering the *Khutba* (religious talk) on a Friday, one of the Companions of the Prophet ﷺ, who was one of the foremost *Muhājir* (emigrants) came. 'Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the *Adhān*. I did not perform more than the ablution." There-upon 'Umar said to him, "Did you perform only the ablution although you know that Allāh's Messenger ﷺ used to order us to take a bath (on Fridays)?"

٨٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنِ الْمَلِكِ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ بَيْنَمَا هُوَ قَائِمٌ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَنَادَاهُ عُمَرُ: أَيُّهُ سَاعَةٌ هَذِهِ؟ قَالَ: إِنِّي شِعِلْتُ فَلَمْ أَنْقَلِبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ التَّأْذِينَ فَلَمْ أَزِدْ عَلَى أَنْ تَوَضَّأْتُ. فَقَالَ: وَالْوَضُوءُ أَيْضًا؟ وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ.

[انظر: ٨٨٢]

879. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

٨٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ صَفْوَانَ بْنِ سُلَيْمٍ، عَنِ عَطَاءِ بْنِ يَسَارٍ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

[راجع: ٨٥٨]

(3) CHAPTER. To perfume (oneself) before going for the Friday (prayer).

880. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I testify that Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with *Siwāk*, and the using of perfume, if available."

'Amr (a subnarrator) said, "I confirm that the taking of a bath is compulsory, but as for

(٣) بَابُ الطِّيبِ لِلْجُمُعَةِ

٨٨٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَخْبَرَنَا حَرْمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ قَالَ: حَدَّثَنِي عَمْرُو بْنُ سُلَيْمٍ الْأَنْصَارِيُّ قَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ

the *Siwāk* and the use of perfume, Allāh knows better whether it is obligatory or not, but according to the *Ḥadīth* it is as above.'

قَالَ: «الغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنْ، وَأَنْ يَمَسَّ طَبِيبًا إِنْ وَجَدَ».

قَالَ عَمْرُو: أَمَّا الْغُسْلُ فَأَشْهَدُ أَنَّهُ وَاجِبٌ، وَأَمَّا الْاسْتِنَانُ وَالطَّبِيبُ فَاللَّهُ أَعْلَمُ، أَوْاجِبٌ هُوَ أَمْ لَا؟ وَلَكِنْ هَكَذَا فِي الْحَدِيثِ.

قَالَ أَبُو عَبْدِ اللَّهِ: هُوَ أَخُو مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَلَمْ يُسَمَّ أَبُو بَكْرٍ هَذَا، رَوَى عَنْهُ بُكَيْرُ بْنُ الْأَشَجِّ وَسَعِيدُ بْنُ أَبِي هِلَالٍ وَعِدَّةٌ. وَكَانَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ يُكْنَى بِأَبِي بَكْرٍ وَأَبِي عَبْدِ اللَّهِ. [راجع: ٨٥٨]

(٤) بَابُ فَضْلِ الْجُمُعَةِ

(4) CHAPTER. The superiority of *Jumu'ah* (prayer and *Khuṭba*).

[The weekly congregational *Salāt* (prayer) offered by Muslims at the time of *Ṣalāt-uz-Zuhr* (*Zuhr* prayer). This *Ṣalāt* (prayer) is preceded by a *Khuṭba* (religious talk).]

881. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Any person who takes a bath on Friday like the bath of *Janāba* and then goes for the *Ṣalāt* (prayer) (in the first hour i.e., early), it is as if he had sacrificed a camel (in Allāh's Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the *Imām* comes out [i.e. starts delivering the *Khuṭba* (religious talk)], the angels present themselves to listen to the *Khuṭba*."

٨٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ سُمَيٍّ - مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ - عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً».

وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا
قَرَّبَ بَيْضَةً. فَإِذَا خَرَجَ الْإِمَامُ
حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

(5) بَابُ:

(5) CHAPTER.

882. Narrated Abū Hurairah عنه الله رضي الله عنه: While 'Umar (bin Al-Khaṭṭāb) عنه الله رضي الله عنه was delivering the *Khuṭba* (religious talk) on a Friday, a man entered (the mosque). 'Umar عنه الله رضي الله عنه asked him, "What has detained you from the *Salāt* (prayer)?" The man said, "It was only that when I heard the *Adhān* I performed ablution (for the *Ṣalāt*)." On that 'Umar عنه الله رضي الله عنه said, "Did you not hear the Prophet ﷺ saying: 'Anyone of you going out for the Friday (prayer) should take a bath?'"

٨٨٢ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ:
حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي
سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ عُمَرَ
رَضِيَ اللَّهُ عَنْهُ بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ
الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ فَقَالَ عُمَرُ: لِمَ
تَحْتَسِبُونَ عَنِ الصَّلَاةِ؟ فَقَالَ الرَّجُلُ:
مَا هُوَ إِلَّا سَمِعْتُ النِّدَاءَ فَوَضَعْتُ.
فَقَالَ: أَلَمْ تَسْمَعُوا النَّبِيَّ ﷺ يَقُولُ:
«إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ
فَلْيَغْتَسِلْ». [راجع: ٨٧٨]

(6) CHAPTER. To use (hair) oil (on getting prepared) for the *Ṣalāt-ul-Jumu'ah* (Friday prayer).

883. Narrated Salmān Al-Fārsī عنه الله رضي الله عنه: The Prophet ﷺ said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds [for the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] and does not separate two persons sitting together (in the mosque), then offers *Ṣalāt* (prayers) as much as (Allāh has) written for him and then remains silent while the *Imām* is delivering the *Khuṭba* (religious talk), his sins in-between the present and the last Friday would be forgiven."

(٦) بَابُ الدَّهْنِ لِلْجُمُعَةِ

٨٨٣ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا
ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ
قَالَ: أَخْبَرَنِي أَبِي، عَنِ ابْنِ وَدِيعَةَ،
عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ النَّبِيُّ
ﷺ: «لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ
وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرِهِ، وَيَدْهِنُ
مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ
يَخْرُجُ فَلَا يُفْرَقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي
مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ
الْإِمَامُ إِلَّا عُفِّرَ لَهُ مَا بَيْنَهُ وَبَيْنَ
الْجُمُعَةِ الْآخَرَى». [انظر: ٩١٠]

884. Narrated Ṭāwūs عنه الله رضي الله عنه: I said to Ibn 'Abbās عنه الله رضي الله عنه "The people are

٨٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:

narrating that the Prophet ﷺ said, "Take a bath on Friday and wash your heads (i.e., take a thorough bath) even though you were not *Junub* and use perfume." On that Ibn 'Abbās replied, "I know about the bath, (i.e., it is essential) but I do not know about the perfume (i.e., whether it is essential or not.)"

885. Narrated Tāwūs: Ibn 'Abbās رضي الله عنه mentioned the statement of the Prophet ﷺ regarding the taking of a bath on Friday and then I asked him whether the Prophet ﷺ had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn 'Abbās) replied that he did not know about it.

(7) CHAPTER. To wear the best available clothes (for the *Jumu'ah* prayer).

886. Narrated 'Abdullāh bin 'Umar رضي الله عنهما saw Umar bin Al-Khaṭṭāb رضي الله عنه at the gate of the mosque and said to Allāh's Messenger ﷺ, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations". Allāh's Messenger ﷺ replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allāh's Messenger ﷺ and he gave one of them to 'Umar bin Al-Khaṭṭāb. On that 'Umar said, "O Allāh's Messenger! You have given me this cloak although on the cloak of 'Uṭārid (a cloak merchant who was selling that silken

أخبرنا شعيب، عن الزُّهري، قال طاوُس: قُلْتُ لَابْنِ عَبَّاسٍ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قَالَ: «اغتسلوا يَوْمَ الْجُمُعَةِ وَاغْسِلُوا رُؤُوسَكُمْ. وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصِيبُوا مِنَ الطَّيِّبِ». قَالَ ابْنُ عَبَّاسٍ: أَمَّا الْغُسْلُ فَتَنَعَم، وَأَمَّا الطَّيِّبُ فَلَا أُدْرِي. [انظر: ٨٨٥]

٨٨٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامُ بْنُ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ، فَقُلْتُ لَابْنِ عَبَّاسٍ: أَيَّمَسُّ طَيِّبًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟ فَقَالَ: لَا أَعْلَمُهُ.

[راجع: ٨٨٤]

(٧) بَابٌ: يَلْبَسُ أَحْسَنَ مَا يَجِدُ

٨٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ رَأَى حُلَّةَ سَيْرَاءَ عِنْدَ بَابِ الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ اشْتَرَيْتَ هَذِهِ فَلَبِستَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ». ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلٌّ فَأَعْطَى مِنْهَا

cloak at the gate of the mosque) you passed such and such a remark.” Allāh’s Messenger ﷺ replied, “I have not given you this to wear”. And so ‘Umar bin Al-Khattāb رضي الله عنه gave it to his pagan brother in Makkah to wear.

عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أُكْسِكَهَا لِتَلْبَسَهَا». فَكَسَاهَا عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَخَا لَهُ بِمَكَّةَ مُشْرِكًا. [انظر: ٩٤٨، ٢١٠٤، ٢٦١٢، ٢٦١٩،

[٣٠٥٤، ٥٨٤١، ٥٩٨١، ٦٠٨١]

(8) CHAPTER. To clean the teeth with *Siwāk* on Friday.

And Abū Sa‘īd said that the Prophet ﷺ used to clean his teeth.

(٨) بَابُ السَّوَاكِ يَوْمَ الْجُمُعَةِ،

وقال أبو سعيد عن النبي ﷺ: «يَسْتَنُّ».

887. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “If I had not found it hard for my followers — or the people — I would have ordered them to clean their teeth with *Siwāk* for every *Ṣalāt* (prayer).”

٨٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْدَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي - أَوْ لَوْلَا أَنْ أَشَقُّ عَلَى النَّاسِ - لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ». [انظر: ٧٢٤٠]

888. Narrated Anas رضي الله عنه: Allāh’s Messenger ﷺ said, “I have told you repeatedly to (use) the *Siwāk*.” (The Prophet ﷺ put emphasis on the use of the *Siwāk*.)

٨٨٨ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ الْحَبَّابِ قَالَ: حَدَّثَنَا أَنَسٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْثَرْتُ عَلَيْكُمْ فِي السَّوَاكِ».

889. Narrated Hudhaifa رضي الله عنه: Whenever the Prophet ﷺ got up at night [for the night *Ṣalāt* (prayer)], he used to clean his mouth.

٨٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَحَصِينِ عَنْ أَبِي وَائِلٍ عَنْ حُدَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَوَضَّأُ فَاهُ. [راجع: ٢٤٥]

(9) CHAPTER. Whoever cleans his teeth with *Siwāk* belonging to someone else.

890. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: 'Abdur-Rahmān bin Abī Bakr came holding a *Siwāk* with which he was cleaning his teeth. Allāh's Messenger ﷺ looked at him. I requested 'Abdur-Rahmān to give the *Siwāk* to me and after he gave it to me, I divided it into two, chewed one of it, and gave it to Allāh's Messenger ﷺ. Then he ﷺ cleaned his teeth with it and (at that time) he was resting against my chest.

(٩) بَابُ مَنْ تَسَوَّكَ بِسِوَاكٍ غَيْرِهِ

٨٩٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: قَالَ هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَقُلْتُ لَهُ: أَعْطِنِي هَذَا السِّوَاكَ يَا عَبْدَ الرَّحْمَنِ. فَأَعْطَانِيهِ، فَفَضَّمْتُهُ. ثُمَّ مَضَعْتُهُ فَأَعْطَيْتُهُ رَسُولَ اللهِ ﷺ فَاسْتَنُّ بِهِ وَهُوَ مُسْتَسْنِدٌ إِلَى صَدْرِي. [انظر: ١٣٨٩، ٣١٠٠، ٣٧٧٤، ٤٤٣٨، ٤٤٤٦، ٤٤٤٩، ٤٤٥٠، ٤٤٥١، ٥٢١٧، ٦٥١٠]

(10) CHAPTER. What should be recited (from the Qur'an) in the *Ṣalāt-ul-Fajr* (*Fajr* prayer) on Friday.

891. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to recite (the following) in the *Ṣalāt-ul-Fajr* (*Fajr* prayer) of Friday: "Alif, Lām, Mīm, Tanzīl" (*Sūrat Aṣ-Ṣajda*), (No.32) and "Hal-āta-'alal-Insāni" (i.e. *Sūrat Ad-Dahr*). (No.76).

(١٠) بَابُ مَا يُقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ

٨٩١ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ - هُوَ ابْنُ هُرْمَزٍ الْأَعْرَجِ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ: ﴿الْحَمْدُ لِلَّهِ نَزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ [السَّجْدَةُ] و﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾ [الدَّهْر]. [انظر: ١٠٦٨]

(11) CHAPTER. To offer the *Ṣalāt-ul-Jumu'ah* [prayer and *Khuṭba* (religious talk)] in villages and towns.

892. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The first *Jumu'ah* (prayer) offered after the

(١١) بَابُ الْجُمُعَةِ فِي الْقَرْيِ وَالْمُدُنِ

٨٩٢ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى

Jumu'ah (prayer) offered at the mosque of Allāh's Messenger ﷺ was in the mosque of the tribe of 'Abdul Qais at Jawātha in Bahrain.

قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ الضَّبْعِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجَوَاثِي مِنَ الْبَحْرَيْنِ. [انظر: ٤٣٧١]

893. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: I heard Allāh's Messenger ﷺ saying, "All of you are guardians."

Yūnus said: Ruzaiq bin Ḥukaim wrote to Ibn Shihāb while I was with him at Wādi Al-Qura saying, "Shall I lead the *Jumu'ah* (prayer)?" Ruzaiq was working on the land (i.e., farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihāb wrote (to Ruzaiq) ordering him to lead the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) and telling him that Sālim told him that 'Abdullāh bin 'Umar had said, "I heard Allāh's Messenger ﷺ saying, 'All of you are guardians and responsible for your wards and the things under your care. The *Imām* (i.e. ruler) is the guardian of his subjects and is responsible for them, and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.'"

Ibn Umar added, "I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.'"

٨٩٣ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ الْمُرُوزِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ» . وَزَادَ اللَّيْثُ: قَالَ يُونُسُ: كَتَبَ رَزَيْقُ بْنُ حَكِيمٍ إِلَى ابْنِ شِهَابٍ وَأَنَا مَعَهُ يَوْمَئِذٍ بِوَادِي الْقُرَى: هَلْ تَرَى أَنْ أَجْمَعَ؟ وَرَزَيْقُ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانِ وَغَيْرِهِمْ، وَرَزَيْقُ يَوْمَئِذٍ عَلَى أَيْلَةٍ، فَكَتَبَ ابْنُ شِهَابٍ، وَأَنَا أَسْمَعُ، يَا مَرْءُ أَنْ يُجْمَعَ، يُخْبِرُهُ أَنْ سَالِمًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ: الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ

عَنْ رَعِيَّتِهِ. قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: «وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ». [انظر: ٢٤٠٩، ٢٥٥٤، ٢٥٥٨، ٢٧٥١، ٥١٨٨، ٥٢٠٠،

[٧١٣٨

(12) CHAPTER. Is the taking of a bath (on Friday) necessary for women, boys, and others who do not present themselves for the *Jumu'ah* (prayer).

And Ibn 'Umar said, "A bath is compulsory for those on whom the *Jumu'ah* (prayer) is obligatory."

894. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: I heard Allāh's Messenger ﷺ saying, "Anyone of you coming for the *Jumu'ah* (prayer) should take a bath."

(١٢) بَابُ هَلْ عَلَى مَنْ لَمْ يَشْهَدْ الْجُمُعَةَ غُسْلٌ مِنَ النِّسَاءِ وَالصَّبِيَّانِ وَغَيْرِهِمْ؟

وقال ابن عمر: إنما الغسل على من تجب عليه الجمعة.

٨٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ جَاءَ مِنْكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ». [راجع: ٨٧٧]

895. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

٨٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنِ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سَلِيمٍ، عَنِ عَطَاءِ بْنِ يَسَارٍ، عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

[راجع: ٨٥٨]

896. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection. They were given the Scripture before us and we were given the Qur'an after them. And this

٨٩٦ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنِي أَبُو طَاوُسٍ، عَنِ أَبِيهِ عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ

was the day (Friday) about which they differed and Allāh gave us the guidance (for that). So the following day (i.e. Saturday) is for the Jews and the day after the following day (i.e. Sunday) is for the Christians'." The Prophet ﷺ remained silent (for a while).

897. Then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

898. Narrated Abū Hurairah through different narrators that the Prophet ﷺ said, "It is Allāh's Right on every Muslim that he should take a bath (at least) once in seven days."

(13) CHAPTER.

899. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Allow women to go to the mosques at night."

900. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: One of the wives of 'Umar (bin Al-Khaṭṭāb) used to offer the *Fajr* and the *'Ishā'* Ṣalāt (prayers) in congregation in the mosque. She was asked why she had come out for the Ṣalāt as she knew that 'Umar disliked it, and he has great *Ghaira* (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement

الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتِينَا مِنْ بَعْدِهِمْ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ، فَعَدَاً لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَى»، فَسَكَتَ. [راجع: ٢٣٨]

٨٩٧ - ثُمَّ قَالَ: «حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ». [انظر: ٣٤٨٧، ٨٩٨]

٨٩٨ - رَوَاهُ أَبَانُ بْنُ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «لِلَّهِ تَعَالَى عَلَى كُلِّ مُسْلِمٍ حَقٌّ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا».

[راجع: ٨٩٧]

(١٣) بَابٌ:

٨٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أُذِّنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ».

[راجع: ٨٦٥]

٩٠٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَتْ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلَاةَ الصُّبْحِ وَالْعِشَاءِ فِي الْجَمَاعَةِ فِي الْمَسْجِدِ، فَقِيلَ لَهَا: لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ

of Allāh's Messenger ﷺ: 'Do not stop Allāh's *Imā*' (women-slaves) from going to Allāh's Mosques', prevents him."

(14) CHAPTER. It is permissible for one not to attend the *Jumu'ah* (prayer) if it is raining.

901. Narrated Muḥammad bin Sirīn: On a rainy day Ibn 'Abbās رضي الله عنهما said to his *Mu'adh-dhīn*, "After saying, '*Aṣḥ-hadu anna Muḥammadan Rasūl-Ullāh*' (I testify that Muḥammad is Allāh's Messenger), do not say '*Ḥaiya 'alaṣ-Ṣalāh*' [Come for the *Ṣalāt* (prayer)] but say: '*Salū Fī Būtikum* (offer *Ṣalāt* in your houses)'." (The man did so). But the people disliked it. Ibn 'Abbās said, "It was done by one who was much better than I (i.e., the Prophet ﷺ). No doubt, the *Jumu'ah* (prayer) is compulsory but I dislike to put you to task by bringing you out walking in mud and slush."

(15) CHAPTER. From where (distance) should one present oneself for the *Jumu'ah* (prayer) and for whom is the *Jumu'ah* (prayer) compulsory?

(What judgement is inferred from) the Statement of Allāh جل جلاله :

"...When the call is proclaimed for the *Ṣalāt* (prayer) on Friday (*Jumu'ah* prayer) come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutba*) and *Ṣalāt* (prayer)]." (V.62:9)

And 'Atā said, "If you are in a village and

أَنَّ عَمَرَ يَكْرَهُ ذَلِكَ وَيَعَارُ؟ قَالَتْ: وَمَا يَمْنَعُهُ أَنْ يَنْهَانِي؟ قَالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ ﷺ: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ». [راجع: ٨٦٥]

(١٤) بَابُ الرُّخْصَةِ إِنْ لَمْ يَخْضُرِ الْجُمُعَةَ فِي الْمَطَرِ

٩٠١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ - صَاحِبُ الرَّيَادِيِّ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْحَارِثِ ابْنُ عَمِّ مُحَمَّدِ بْنِ سِيرِينَ: قَالَ ابْنُ عَبَّاسٍ لِمُؤَدِّهِ فِي يَوْمِ مَطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَلَا تَقُلْ: حَيَّ عَلَى الصَّلَاةِ، قُلْ: صَلُّوا فِي بُيُوتِكُمْ، فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا، فَقَالَ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ فَتَمَشُونَ فِي الطَّيْنِ وَالذَّخْصِ. [راجع: ٦١٦]

(١٥) بَابُ مِنْ أَيْنَ تُؤْتَى الْجُمُعَةُ، وَعَلَى مَنْ تَجِبُ؟ لِقَوْلِ اللَّهِ تَعَالَى: ﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ [الجمعة: ٩]

وقال عطاء: إذا كنت في قرية جامعة نودي بالصلاة من يوم الجمعة فحقت عليك أن تشهدا، سمعت النداء أو لم تسمعه. وكان أنس رضي الله عنه في قصره أحياناً يجمع

the *Aḍḥān* is pronounced for the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer), it is obligatory for you to present yourself for the *Jumu'ah* (prayer) whether you hear the *Aḍḥān* or not. And at times, Anas used to establish the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) at his palace and sometime he did not, while he was at a place called *Az-Zāwiya*, situated at a distance of two parasangs (about six miles from Baṣrah).

902. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: The people used to come from their abodes and from *Al-'Awālī* (i.e., outskirts of Al-Madīna up to a distance of four miles or more from Al-Madīna). They used to pass through dust and used to be drenched with sweat and covered with dust; so, sweat used to trickle from them. One of them came to Allāh's Messenger ﷺ who was in my house. The Prophet ﷺ said to him, "I wish that you keep yourself pure and clean on this day of yours (i.e., take a bath)."

(16) CHAPTER. The time for the *Jumu'ah* (prayer) due when the sun declines, i.e., just after mid-day.

The same was said by 'Umar, 'Alī, An-Nu'mān bin Baṣhīr and 'Amr bin Huraith رَضِيَ اللهُ عَنْهُمْ.

903. Narrated Yaḥyā bin Sa'īd: I asked 'Amra about taking a bath on Fridays. She replied, " 'Āishah رَضِيَ اللهُ عَنْهَا said, 'The people used to work (for their livelihood) and whenever they went for the *Jumu'ah* (prayer)

وَأَحْيَانًا لَا يُجْمَعُ، وَهُوَ بِالرَّأْوِيَةِ عَلَى فَرَسَيْنِ.

٩٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ النَّاسُ يَنْتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَالْعَوَالِي فَيَأْتُونَ فِي الْغُبَارِ فَيَصِيبُهُمُ الْغُبَارُ وَالْعَرَقُ، فَيَحْرُجُ مِنْهُمْ الْعَرَقُ فَآتَى رَسُولُ اللَّهِ ﷺ إِنْسَانًا مِنْهُمْ وَهُوَ عِنْدِي فَقَالَ النَّبِيُّ ﷺ: «لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا».

(١٦) بَابُ: وَقْتُ الْجُمُعَةِ إِذَا زَالَتِ الشَّمْسُ،

وَكَذَا يُذَكَّرُ عَنْ: عُمَرَ، وَعَلِيٍّ، وَالتُّعْمَانِ بْنِ بَشِيرٍ، وَعَمْرٍو بْنِ حُرَيْثٍ رَضِيَ اللهُ عَنْهُمْ.

٩٠٣ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّهُ سَأَلَ عَمْرَةَ عَنِ الْغُسْلِ يَوْمَ

they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.’”

904. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Jumu'ah* (prayer) immediately after mid-day.

905. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer the *Jumu'ah* (prayer) early and then have an afternoon nap.

(17) CHAPTER. If it becomes very hot on Fridays (then what should be done)?

906. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Ṣalāt* (prayer) earlier if it was very cold; and if it was very hot he used to delay the *Ṣalāt*, i.e. the *Jumu'ah* (prayer).

الْجُمُعَةِ؟ فَقَالَتْ: قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: كَانَ النَّاسُ مَهَنَةً أَنْفُسِهِمْ وَكَانُوا إِذَا رَأَوْا إِلَى الْجُمُعَةِ رَأَوْا فِي هَيْئَتِهِمْ، فَقِيلَ لَهُمْ: «لَوْ اغْتَسَلْتُمْ». [انظر: ٢٠٧١]

٩٠٤ - حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانِ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

٩٠٥ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُبَكِّرُ بِالْجُمُعَةِ وَنَقِيلُ بَعْدَ الْجُمُعَةِ. [انظر: ٩٤٠]

(١٧) بَابُ إِذَا اشْتَدَّ الْحَرُّ يَوْمَ الْجُمُعَةِ

٩٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنِي حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا أَبُو خَلْدَةَ - وَهُوَ خَالِدُ بْنُ دِينَارٍ - قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا اشْتَدَّ الْبَرْدُ بَكَرَ بِالصَّلَاةِ، وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ - يَعْنِي: الْجُمُعَةَ - .

وَقَالَ يُوسُفُ بْنُ بُكَيْرٍ: أَخْبَرَنَا أَبُو خَلْدَةَ وَقَالَ: بِالصَّلَاةِ، وَلَمْ يَذْكُرِ الْجُمُعَةَ.

وَقَالَ بَشْرُ بْنُ ثَابِتٍ: حَدَّثَنَا أَبُو
خَلْدَةَ قَالَ: صَلَّى بِنَا أَمِيرِ الْجُمُعَةِ،
ثُمَّ قَالَ لِأَتَسِ رَضِيَ اللَّهُ عَنْهُ: كَيْفَ
كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ.
(١٨) بَابُ الْمَشْيِ إِلَى الْجُمُعَةِ،
وَقَوْلِ اللَّهِ جَلَّ ذِكْرُهُ:

(18) CHAPTER. To go for the *Jumu‘ah* (prayer) walking unhurriedly.

And the Statement of Allāh تعالى: "...Come to the remembrance of Allāh [*Jumu‘ah* religious talk (*Khutba*) and *Ṣalāt* (prayer)]" (V.62:9) and whoever said that the meaning of "come" is "to prepare and go for the *Ṣalāt* (prayer)" as is inferred from the Statement of Allāh تعالى: "And strives for it, with the necessary effort due for it..." (V.17:19)

And Ibn ‘Abbās رضي الله عنهما said: "Selling is forbidden at that time." And ‘Aṭā said, "All types of work are forbidden [at the time of the *Ṣalāt* (prayer)]." And narrated Az-Zuhri: If the *Aḥḥān* is pronounced by the *Mu‘adh-dhin* on Friday [for *Ṣalāt-ul-Jumu‘ah* (*Jumu‘ah* prayer)] anyone on a journey should attend the *Ṣalāt* (prayer).

907. Narrated Abū ‘Abs رضي الله عنه while he was going for the *Jumu‘ah* prayer: I heard the Prophet ﷺ saying, "Anyone whose feet are covered with dust in Allāh’s Cause, shall be saved by Allāh from the Hell-fire."

﴿فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ [الجمعة: ٩]
وَمَنْ قَالَ: «السَّعْيُ»: الْعَمَلُ
وَالذَّهَابُ، لِقَوْلِهِ تَعَالَى: ﴿وَسَعَى لَهَا
سَعْيَهَا﴾ [الإسراء: ١٩] وَقَالَ ابْنُ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَحْرُمُ الْبَيْعُ
حِينَئِذٍ. وَقَالَ عَطَاءٌ: تَحْرُمُ الصَّنَاعَاتُ
كُلُّهَا. وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ
الرُّهْرِيِّ: إِذَا أَدَّنَ الْمُؤَدَّنُ يَوْمَ الْجُمُعَةِ
وَهُوَ مُسَافِرٌ فَعَلَيْهِ أَنْ يَشْهَدَ.

٩٠٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ:
حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا
عَبَّاسُ بْنُ رِفَاعَةَ قَالَ: أَدْرَكَنِي أَبُو
عَبْسٍ وَأَنَا أَذْهَبُ إِلَى الْجُمُعَةِ فَقَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ
اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَمَهُ اللَّهُ
عَلَى النَّارِ». [انظر: ٢٨١١]

908. Narrated Abū Hurairah رضي الله عنه: I heard Allāh’s Messenger ﷺ saying, "If the *Iqāma* is pronounced for the *Ṣalāt* (prayer),

٩٠٨ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا
ابْنُ أَبِي ذُنَبٍ قَالَ: حَدَّثَنَا الرُّهْرِيُّ:

do not run for it but just walk for it calmly and offer *Ṣalāt* whatever you get, and complete whatever you have missed.”

909. Narrated ‘Abdullāh bin Abī Qatāda on the authority of his father: The Prophet ﷺ said, “Do not stand up for *Ṣalāt* (prayer) unless you see me (in front of you), and observe calmness and solemnity”.

(19) CHAPTER. One should not separate two persons (sitting together in a row) on Fridays.

910. Narrated Salmān Al-Fārisī رضي الله عنه: Allāh’s Messenger ﷺ said, “Anyone who takes a bath on Friday and cleanse himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the *Ṣalāt* (prayer) and does not separate two persons [sitting together in a mosque for the *Ṣalāt-ul-Jumu’ah* (*Jumu’ah* prayer)], and offers *Ṣalāt* (prayer) as much as is written for him and remains quiet when the *Imām* delivers the *Khuṭba* (religious talk), all his sins in-between the present and the last Friday will be forgiven.”

عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعُونَ، وَأَتُوهَا تَمْسُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتُوا».

[راجع: ٦٣٦]

٩٠٩ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو قَتَيْبَةَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، قَالَ أَبُو عَبْدِ اللَّهِ: لَا أَعْلَمُهُ إِلَّا عَنْ أَبِيهِ.

[راجع: ٦٣٧]

(١٩) بَابُ: لَا يُفَرِّقُ بَيْنَ اثْنَيْنِ يَوْمَ الْجُمُعَةِ

٩١٠ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِيهِ، عَنِ ابْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَنَطَّهَرَ بِمَا اسْتَطَاعَ مِنْ طُهْرٍ، ثُمَّ آذَنَ أَوْ مَسَّ مِنْ طَيْبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، فَصَلَّى مَا كُتِبَ لَهُ، ثُمَّ إِذَا خَرَجَ الْإِمَامُ أَنْصَتَ، غُفِرَ لَهُ مَا

بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى».

[راجع: ٨٨٣]

(20) CHAPTER. A man should not make his brother get up to sit in his place (i.e. usurp his seat) on Friday.

911. Narrated Ibn Jurajj: I heard Nāfi' saying, "Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, 'The Prophet ﷺ forbade that a man should make another man to get up to sit in his place.'" I said to Nāfi', 'Is it for *Jumu'ah* (prayer) only?' He replied, "For *Jumu'ah* (prayer) and also for any other (prayer)."

(٢٠) بَابُ: لَا يُقِيمُ الرَّجُلُ أَخَاهُ يَوْمَ الْجُمُعَةِ وَيَقْعُدُ مَكَانَهُ

٩١١ - حَدَّثَنَا مُحَمَّدٌ قَالَ:

أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يُقِيمَ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ. قُلْتُ لِنَافِعٍ: الْجُمُعَةُ؟ قَالَ: الْجُمُعَةُ وَغَيْرَهَا. [انظر: ٦٢٦٩، ٦٢٧٠]

(21) CHAPTER. *Adhān* on Friday (for the *Jumu'ah* prayer).

912. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا, the *Adhān* for the *Jumu'ah* prayer used to be pronounced when the *Imām* sat on the pulpit. But during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ when the Muslims increased in number, a third *Adhān* at *Az-Zaurā'* was added. Abū 'Abdullāh said, "*Az-Zaurā'* is a place in the market of Al-Madīna."

(٢١) بَابُ الْأَدَانِ يَوْمَ الْجُمُعَةِ

٩١٢ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا

ابْنُ أَبِي ذُئْبٍ، عَنِ الرَّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ النَّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا. فَلَمَّا كَانَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ وَكَثُرَ النَّاسُ زَادَ النَّدَاءُ الثَّلَاثَ عَلَى الرَّوْرَاءِ. [انظر:

٩١٣، ٩١٥، ٩١٦]

قَالَ أَبُو عَبْدِ اللَّهِ: الرَّوْرَاءُ مَوْضِعٌ بِالسُّوقِ بِالْمَدِينَةِ.

(22) CHAPTER. One *Mu'adh-dhin* on Friday.

(٢٢) بَابُ الْمُؤَدِّنِ الْوَاحِدِ يَوْمَ الْجُمُعَةِ

٩١٣ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ:

913. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: The person who increased the number of

Adhān for the *Jumu'ah* prayer to three was 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ and it was when the (Muslim) population of Al-Madīna increased. In the lifetime of the Prophet ﷺ there was only one *Mu'adh-dhīn* and the *Adhān* used to be pronounced only after the *Imām* had taken his seat (i. e., on the pulpit).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ
الْمَاجِشُونُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ
بِ بْنِ يَزِيدَ: أَنَّ الَّذِي زَادَ التَّأْدِينَ الثَّلَاثَ
يَوْمَ الْجُمُعَةِ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ
اللَّهُ عَنْهُ حِينَ كَثُرَ أَهْلُ الْمَدِينَةِ وَلَمْ
يَكُنْ لِلنَّبِيِّ ﷺ مُؤَدِّنٌ غَيْرَ وَاحِدٍ،
وَكَانَ التَّأْدِينَ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ
الْإِمَامُ - يَعْنِي: عَلَى الْمِنْبَرِ - .

[راجع: ٩١٢]

(23) CHAPTER. The *Imām*, while sitting on the pulpit, repeats the wordings of the *Adhān* when he hears it.

(٢٣) بَابُ: يُحِبُّ الْإِمَامُ عَلَى
الْمِنْبَرِ إِذَا سَمِعَ النَّدَاءَ

914. Narrated Abū Umāma bin Sahl bin Hunaif: I heard Mu'āwiya bin Abī Sufyān رَضِيَ اللهُ عَنْهُمَا (repeating the wording of the *Adhān*) while he was sitting on the pulpit. When the *Mu'adh-dhīn* pronounced the *Adhān* saying, "Allāhu-Akbar, Allāhu-Akbar", Mu'āwiya said: "Allāhu-Akbar, Allāhu-Akbar." And when the *Mu'adh-dhīn* said, "Aṣh-hadu an lā ilāha illallāh (I testify that none has the right to be worshipped but Allāh)", Mu'āwiya said, "And (so do) I". When he said, "Aṣh-hadu anna Muḥammadan Rasūl Ullāh (I testify that Muḥammad is Allāh's Messenger)", Mu'āwiya said, "And (so do) I". When the *Adhān* was finished, Mu'āwiya said, "O people, when the *Mu'adh-dhīn* pronounced the *Adhān*, I heard Allāh's Messenger ﷺ on this very pulpit saying what you have just heard me saying".

٩١٤ - حَدَّثَنَا ابْنُ مُقَاتِلٍ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا أَبُو بَكْرِ
بِ بْنِ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ
أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ:
سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ
جَالِسٌ عَلَى الْمِنْبَرِ أَدَّنَ الْمُؤَدِّنُ
فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. قَالَ
مُعَاوِيَةُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. فَقَالَ:
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ
مُعَاوِيَةُ: وَأَنَا. فَلَمَّا قَالَ: أَشْهَدُ أَنْ
مُحَمَّدًا رَسُولُ اللَّهِ، قَالَ مُعَاوِيَةُ:
وَأَنَا. فَلَمَّا أَنْ قَضَى التَّأْدِينَ، قَالَ:
يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ
اللَّهِ ﷺ عَلَى هَذَا الْمَجْلِسِ حِينَ أَدَّنَ
الْمُؤَدِّنُ يَقُولُ مَا سَمِعْتُمْ مِنِّي مِنْ
مَقَالَتِي. [راجع: ٦١٢]

(24) CHAPTER. To sit on the pulpit while the *Adhān* is being pronounced.

915. Narrated Aṣ-Ṣā'ib bin Yazīd رضي الله عنه introduced the second *Adhān* on Fridays when the number of the people in the mosque increased. Previously the *Adhān* on Fridays used to be pronounced only after the *Imām* had taken his seat (on the pulpit).

(25) CHAPTER. To pronounce the *Adhān* before delivering the *Khuṭba* (religious talk).

916. Narrated Az-Zuhri: I heard Aṣ-Ṣā'ib bin Yazīd رضي الله عنه saying, "In the lifetime of Allāh's Messenger ﷺ, and Abū Bakr and 'Umar رضي الله عنهما, the *Adhān* for the *Jumu'ah* prayer used to be pronounced after the *Imām* had taken his seat on the pulpit. But when the people increased in number during the caliphate of 'Uthmān رضي الله عنه, he introduced a third *Adhān* on Friday for the (*Jumu'ah* prayer) and it was pronounced at Az-Zaurā' and that new state of affairs remained stable and firm (in the succeeding years).

(26) CHAPTER. (To deliver) the *Khuṭba* (religious talk) on the pulpit.

And Anas رضي الله عنه said: "The Prophet ﷺ delivered the *Khuṭba* on the pulpit."

917. Narrated Abū Hāzim bin Dīnār: Some people went to Sahl bin Sa'd Aṣ-Ṣā'idi and told him that they had different opinions

(٢٤) بَابُ الْجُلُوسِ عَلَى الْمِنْبَرِ عِنْدَ التَّأْدِينِ

٩١٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ: أَنَّ التَّأْدِينَ الثَّانِي يَوْمَ الْجُمُعَةِ أَمَرَ بِهِ عُثْمَانُ بْنُ عَفَانَ حِينَ كَثُرَ أَهْلُ الْمَسْجِدِ، وَكَانَ التَّأْدِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ. [راجع: ٩١٢]

(٢٥) بَابُ التَّأْدِينِ عِنْدَ الْخُطْبَةِ

٩١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: إِنَّ الْأَذَانَ يَوْمَ الْجُمُعَةِ كَانَ أَوَّلَهُ حِينَ يَجْلِسُ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَكَثُرُوا أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّلَاثِ فَأُذِّنَ بِهِ عَلَى الزُّورَاءِ فَتَبَتِ الْأُمْرُ عَلَى ذَلِكَ. [راجع: ٩١٢]

(٢٦) بَابُ الْخُطْبَةِ عَلَى الْمِنْبَرِ،

وَقَالَ أَنَسٌ: خَطَبَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ.

٩١٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ

regarding the wood of the pulpit. They asked him about it and he said, "By Allāh, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allāh's Messenger ﷺ took his seat on it. Allāh's Messenger ﷺ sent for such and such an *Anṣārī* woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me a pulpit on which I may sit at the time of addressing the people.' So, she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allāh's Messenger ﷺ who ordered it to be placed here. Then I saw Allāh's Messenger ﷺ offering *Ṣalāt* (prayer) on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the *Ṣalāt* (prayer) he faced the people and said, 'I have done this so that you may follow me and learn the way I offer the *Ṣalāt*' (prayer)."

بن مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ الْقُرَشِيِّ الْإِسْكَدْرَانِيِّ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ بْنُ دِينَارٍ: أَنَّ رَجُلًا أَتَوْا سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ وَقَدِ امْتَرَوْا فِي الْمَنِيرِ مِمَّ عُدُوهُ؟ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: وَاللَّهِ إِنِّي لَأَعْرِفُ مِمَّا هُوَ. وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ، وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةَ، امْرَأَةٍ مِنَ الْأَنْصَارِ قَدْ سَمَّاهَا سَهْلًا: «مُرِي غُلَامَكَ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ»، فَأَمَرْتُهُ. فَعَمَلَهَا مِنْ طَرْفَاءِ الْغَايَةِ ثُمَّ جَاءَ بِهَا، فَأَرْسَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِهَا فَوَضَعَتْ هَاهُنَا. ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَيْهَا وَكَبَّرَ وَهُوَ عَلَيْهَا ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَضْلِ الْمَنِيرِ، ثُمَّ عَادَ. فَلَمَّا فَرَّغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُّوا بِي، وَلِتَعْلَمُوا صَلَاتِي».

[راجع: ٣٧٧]

918. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ used to stand by a stem of a date-palm tree [while delivering a *Khutba* (religious talk)]. When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet ﷺ got down from the pulpit and placed his hand over it.

٩١٨ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي يَحْيَى ابْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ أَنَسٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ جِدْعٌ يَقُومُ عَلَيْهِ النَّبِيُّ ﷺ فَلَمَّا وُضِعَ لَهُ الْمَنِيرُ سَمِعْنَا

لِلجُدْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى
نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ.
[راجع: ٤٤٩]

وَقَالَ سُلَيْمَانُ عَنْ يَحْيَى: أَخْبَرَنِي
حَفْصُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ أَنَّهُ سَمِعَ
جَابِرَ بْنَ عَبْدِ اللَّهِ.

919. Narrated Sālim: My father said, “I heard the Prophet ﷺ delivering the *Khutba* (religious talk) on the pulpit and he said, ‘Whoever comes for the *Jumu’ah* (prayer) should take a bath (before coming).’”

٩١٩ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ
قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنِ
الرُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ:
سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ
فَقَالَ: «مَنْ جَاءَ إِلَى الْجُمُعَةِ
فَلْيَغْتَسِلْ». [راجع: ٨٧٧]

(27) CHAPTER. To deliver the *Khutba* (religious talk) while standing.

And Anas رضي الله عنه said: “While the Prophet ﷺ was delivering the *Khutba* (religious talk) standing...” [This narration of Anas is a part of *Hadith* No. 933. (See *Fath Al-Bāri*)].

(٢٧) بَابُ الْخُطْبَةِ قَائِمًا،

وَقَالَ أَنَسٌ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ
قَائِمًا.

920. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ used to deliver the *Khutba* (religious talk) while standing and then he would sit, then stand again as you do now-a-days.

٩٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ
الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ
يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ كَمَا
تَفْعَلُونَ الْآنَ. [انظر: ٩٢٨]

(28) CHAPTER. The facing of the *Imām* towards the people and the facing of the people towards the *Imām* during the *Khutba* (religious talk).

And Ibn ‘Umar and Anas رضي الله عنهم faced the *Imām*.

(٢٨) بَابُ اسْتِيفَالِ النَّاسِ الْإِمَامَ إِذَا
خَطَبَ،

وَاسْتَقْبَلَ ابْنُ عُمَرَ وَأَنَسُ رَضِيَ
اللَّهُ عَنْهُمُ الْإِمَامَ.

921. Narrated Abū Sā'id Al-Khūdri رَضِيَ اللهُ عَنْهُ: One day the Prophet ﷺ sat on the pulpit and we sat around him.

٩٢١ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ: حَدَّثَنَا عَطَاءُ بْنُ يَسَارٍ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ قَالَ: إِنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ. [انظر:

[١٤٦٥، ٢٨٤٢، ٦٤٢٧]

(29) CHAPTER. Saying "Ammā ba'du"⁽¹⁾ in the *Khuṭba* (religious talk) after glorifying and praising Allāh.

Ibn 'Abbās quoted this from the Prophet ﷺ.

(٢٩) بَابٌ مِنْ قَالَ فِي الْخُطْبَةِ بَعْدَ النَّسَاءِ: أَمَّا بَعْدُ، رَوَاهُ عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

922. Narrated Fāṭima bint Al-Mundhir: Asmā' bint Abī Bakr Aṣ-Ṣiddīq said, "I went to 'Āishah and the people were offering *Ṣalāt* (prayers). I asked her, 'What is wrong with the people?' She pointed towards the sky with her head. I asked her, 'Is there a sign?' 'Āishah nodded with her head meaning 'Yes'." Asmā' added, "Allāh's Messenger ﷺ prolonged the *Ṣalāt* (prayer) to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allāh's Messenger ﷺ finished *Ṣalāt*, and the solar eclipse had cleared, the Prophet ﷺ addressed the people and praised Allāh as He deserves and said, '*Ammā ba'du*.'" Asmā' further said, "Some *Anṣārī* women started talking, so I turned to them in order to make them quiet. I asked 'Āishah what the Prophet ﷺ had said. 'Āishah said: 'He said, 'I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise

٩٢٢ - وَقَالَ مَحْمُودٌ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: أَخْبَرْتَنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصَّدِيقِ قَالَتْ: دَخَلْتُ عَلَى عَائِشَةَ وَالنَّاسُ يُصَلُّونَ، قُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ. قُلْتُ: آيَةٌ؟ فَأَشَارَتْ بِرَأْسِهَا: أَيْ نَعَمْ. قَالَتْ: فَأَطَالَ رَسُولُ اللَّهِ ﷺ جِدًّا حَتَّى تَجَلَّانِي الْعَيْشِيُّ وَإِلَى جَنِّي قُرْبَةٌ فِيهَا مَاءٌ فَفَتَحْتُهَا، فَجَعَلْتُ أَصْبُ مِنْهَا عَلَى رَأْسِي. فَأَنْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهُ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ». قَالَتْ: وَلِغَطِّ نِسْوَةٍ

(1) (Chap.22) *Ammā ba'du*: It means "Whatever comes after", and it is an expression used for separating an introductory from the main topics in a *Khuṭba* (religious talk), the introductory being usually concerned with Allāh's Praises and Glorification.

and Hell. And, no doubt it has been revealed to me that you (people) will be put to trial in your graves like or nearly like the trial of *Masih Ad-Dajjal*. (The angels) will come to everyone of you and ask him, 'What do you know about this man (Prophet Muḥammad ﷺ)?' The faithful believer or firm believer (Hishām was in doubt which word the Prophet ﷺ used), will say, 'He is Allāh's Messenger ﷺ and he is Muḥammad ﷺ who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teachings.' Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (Hishām is not sure as to which word the Prophet ﷺ used), will be asked what he knew about this man (Prophet Muḥammad ﷺ). He will say, 'I do not know but I heard the people saying something (about him) so I said the same'" Hishām added, "Fāṭima told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely."

مِنَ الْأَنْصَارِ فَانْكَفَأَتْ إِلَيْهِنَّ
لَأَسْكَهِنَّ. فَقُلْتُ لِعَائِشَةَ: مَا قَالَ؟
قَالَتْ: قَالَ: «مَا مِنْ شَيْءٍ لَمْ أَكُنْ
أُرِيئُهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا
حَتَّى الْجَنَّةِ وَالنَّارِ. وَإِنَّهُ قَدْ أُوجِيَ
إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْجِي
قَرِيباً مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، يُؤْتَى
أَحَدُكُمْ فَيَقَالُ لَهُ: مَا عَلِمْتَ بِهَذَا
الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ - أَوْ قَالَ:
«الْمُوقِنُ» شَكَ هِشَامٌ - فَيَقُولُ: هُوَ
رَسُولُ اللَّهِ، هُوَ مُحَمَّدٌ ﷺ جَاءَنَا
بِالْبَيِّنَاتِ وَالْهُدَى فَاْمَنَّا وَأَجَبْنَا وَاتَّبَعْنَا
وَصَدَقْنَا، فَيَقَالُ لَهُ: نَمَّ صَالِحاً، قَدْ
كُنَّا نَعْلَمُ أَنَّ كُنْتَ لَمُؤْمِنًا بِهِ. وَأَمَّا
الْمُنَافِقُ - أَوْ قَالَ: «الْمُرْتَابُ» شَكَ
هِشَامٌ - فَيَقَالُ لَهُ: مَا عَلِمْتَ بِهَذَا
الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ
النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ».

قَالَ هِشَامٌ: فَلَقَدْ قَالَتْ لِي فَاظْمَةٌ
فَاَوْعَيْتُهُ غَيْرَ أَنَّهَا ذَكَرَتْ مَا يُعَلِّظُ
عَلَيْهِ. [راجع: ٨٦]

923. Narrated 'Amr bin Taghlib: Some property or something else was brought to Allāh's Messenger ﷺ and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allāh and said, "Ammā ba'du. By Allāh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I

٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ
قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَرِيرِ
بْنِ حَازِمٍ قَالَ: سَمِعْتُ الْحَسَنَ
يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ تَعْلِبٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ أَتَى بِمَالٍ أَوْ بِشَيْءٍ
فَقَسَمَهُ فَأَعْطَى رِجَالاً وَتَرَكَ رِجَالاً
فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِدَ اللَّهُ

feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allāh has put in their hearts and 'Amr bin Taghlib is one of them." 'Amr added, "By Allāh! Those words of Allāh's Messenger ﷺ were more dearer to me than the best red camels."

وَأُنْتِي عَلَيْهِ ثُمَّ قَالَ: «أَمَا بَعْدُ، فَوَاللَّهِ إِنِّي لِأُعْطِي الرَّجُلَ وَأَدْعُ الرَّجُلَ، وَالَّذِي أَدْعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، وَلِكِنِّي أُعْطِي أَقْوَامًا لِمَا أَرَى فِي قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ. وَأَكُلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالخَيْرِ، فِيهِمْ عَمْرُو بْنُ تَغْلِبٍ». فَوَاللَّهِ مَا أَحَبُّ أَنْ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرَ النَّعَمِ. [انظر:

[٧٥٣٥، ٣١٤٥]

924. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: Once in the middle of the night Allāh's Messenger ﷺ went out and offered *Ṣalāt* (prayer) in the mosque and some men also offered *Ṣalāt* (prayer) with him. The next morning the people spoke about it and so more people gathered and offered *Ṣalāt* (prayer) with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allāh's Messenger ﷺ came out and they offered *Ṣalāt* (prayer) behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allāh's Messenger ﷺ came out only for the early morning *Ṣalāt* (prayer) and when he finished the *Ṣalāt* (*Fajr* prayer), he faced the people and recited *Tashah-hud* (I testify that none has the right to be worshipped but Allāh and that Muḥammad is His Messenger), and then said, "*Amnā ba'du*. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this *Ṣalāt* (prayer) might be made compulsory and you might not be able to carry it out."

٩٢٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالًا بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلُّوا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنْ اللَّيْلَةِ الثَّلَاثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلُّوا بِصَلَاتِهِ. فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ. فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَتَشَهَّدَ. ثُمَّ قَالَ: «أَمَا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكَانُكُمْ لِكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا». تَابِعَهُ يُونُسُ.

[راجع: ٧٢٩]

925. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: One night Allāh's Messenger ﷺ stood up after the *Ṣalāt* (prayer) and recited *Taṣḥ-ah-hud* and then praised Allāh as He deserved and said, "*Ammā ba'du.*"

٩٢٥ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَشِيَّةً بَعْدَ الصَّلَاةِ فَتَشَهَّدَ وَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ» - تَابَعَهُ أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَّا بَعْدُ»، تَابَعَهُ الْعَدَنِيُّ، عَنْ سُفْيَانَ فِي: «أَمَّا بَعْدُ». [انظر: ١٥٠٠، ٢٥٩٧، ٦٦٣٦، ٦٩٧٩،

[٧١٩٧، ٧١٧٤

926. Narrated Al-Miswar bin Makhrama رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ got up for delivering the *Khuṭba* (religious talk) and I heard him after "*Taṣḥ-ah-hud*" saying "*Ammā ba'du.*"

٩٢٦ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ». تَابَعَهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ. [انظر: ٣١١٠، ٣٧١٤، ٣٧٢٩، ٣٧٦٧، ٥٢٣٠،

[٥٢٧٨

927. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Once the Prophet ﷺ ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allāh and said, "O people! Come to me." So the people came and gathered around him and he then said, "*Ammā ba'du.*"

٩٢٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا أَبُو الْعَسِيلِ قَالَ: حَدَّثَنَا عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَعِدَ النَّبِيُّ ﷺ الْمِنْبَرَ وَكَانَ آخِرَ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفًا مَلْحَفَةً عَلَى مَنْكِبِهِ، قَدْ عَصَبَ رَأْسَهُ بِعَصَابَةٍ دَسِمَةٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَيُّهَا النَّاسُ إِلَيَّ»،

"From now onward, this community of the *Anṣār* will decrease and other people will increase. So anybody who becomes a ruler of

the followers of Muḥammad (ﷺ) and has the power to harm or benefit people, then, he should accept the good from the good-doers amongst them (*Anṣār*) and excuse the wrongdoers amongst them.”

فَنَابُوا إِلَيْهِ. ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنَّ هَذَا الْحَيَّ مِنَ الْأَنْصَارِ يَقُولُونَ وَيَكْتُمُونَ النَّاسُ، فَمَنْ وَلِيَ شَيْئًا مِنْ أُمَّةٍ مُحَمَّدٍ ﷺ فَاسْتَطَاعَ أَنْ يَضُرَّ فِيهِ أَحَدًا وَيَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ». [انظر: ٣٦٢٨،

[٣٨٠٠

(30) CHAPTER. To sit in between the two *Khuṭba* (religious talk) (on Friday).

(٣٠) بَابُ الْقَعْدَةِ بَيْنَ الْخُطْبَتَيْنِ يَوْمَ الْجُمُعَةِ

928. Narrated ‘Abdullāh (bin ‘Umar رضي الله عنهما): The Prophet ﷺ used to deliver two *Khuṭba* (religious talk) and sit in between them.

٩٢٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ يَقْعُدُ بَيْنَهُمَا. [راجع: ٩٢٠]

(31) CHAPTER. To listen to the *Khuṭba* (religious talk) on Friday.

(٣١) بَابُ الْاسْتِمَاعِ إِلَى الْخُطْبَةِ يَوْمَ الْجُمُعَةِ

929. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the *Imām* comes out [for *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] they (i.e. angels) fold their papers and listen to the *Khuṭba* (religious talk).”

٩٢٩ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا كَانَ يَوْمَ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلُ، وَمِثْلُ الْمُهْجَرِ كَمِثْلِ الَّذِي يُهْدِي بَدَنَةً، ثُمَّ كَالَّذِي يُهْدِي بَقْرَةً، ثُمَّ كَبْشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً. فَإِذَا حَرَجَ الْإِمَامُ طَوَّأُوا صُحُفَهُمْ وَيَسْتَمِعُونَ الذِّكْرَ». [انظر: ٣٢١١]

(32) CHAPTER. When the *Imām* sees a person entering the mosque during the *Khuṭba*, he should order him to offer two *Rak'ā Ṣalāt* (prayer) before sitting (*Tahayyat-ul-Masjid*).

930. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: A person entered the mosque while the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday. The Prophet ﷺ said to him, "Have you offered *Ṣalāt* (prayer)?" The man replied in the negative. The Prophet ﷺ said, "Get up and offer two *Rak'ā Ṣalāt*. (prayer) (*Tahayyat-ul-Masjid*)".

(33) CHAPTER. Whoever comes when the *Imām* is delivering the *Khuṭba* (religious talk) should offer a light two *Rak'ā Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*).

931. Narrated Jābir عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُ: A man entered the mosque while the Prophet ﷺ was delivering the *Khuṭba* (religious talk). The Prophet ﷺ said (to him), "Have you offered *Ṣalāt* (prayer)?" The man replied in the negative. The Prophet ﷺ said, "Offer two *Rak'ā Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*)."

(34) CHAPTER. To raise hands during the *Khuṭba* (religious talk).

932. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday, a man stood up and said, "O Allāh's Messenger! The livestock and the sheep are dying, so pray to Allāh for rain." So he (the Prophet ﷺ) raised both his hands and invoked Allāh (for it).

(۳۲) بَابٌ: إِذَا رَأَى الْإِمَامُ رَجُلًا جَاءَ وَهُوَ يَخْطُبُ أَمْرَهُ أَنْ يُصَلِّيَ رَكَعَتَيْنِ

۹۳۰ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ:

حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ وَالتَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «أَصَلَّيْتَ يَا فُلَانُ؟» فَقَالَ: لَا. قَالَ: «قُمْ

فَارْكَعْ». [انظر: ۹۳۱، ۱۱۶۶]

(۳۳) بَابٌ مَن جَاءَ وَالْإِمَامُ يَخْطُبُ صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ

۹۳۱ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ

قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، سَمِعَ جَابِرًا قَالَ: دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالتَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «صَلَّيْتَ؟» قَالَ: لَا. قَالَ: «فَصَلِّ رَكَعَتَيْنِ».

[راجع: ۹۳۰]

(۳۴) بَابٌ رَفَعَ الْيَدَيْنِ فِي الْخُطْبَةِ

۹۳۲ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: بَيْنَمَا التَّبِيُّ ﷺ يَخْطُبُ يَوْمَ جُمُعَةٍ إِذْ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الْكُرَاعُ وَهَلَكَ

الشَّاءُ، فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا، فَمَدَّ يَدَيْهِ
وَدَعَا. [انظر: ٩٣٣، ١٠١٣، ١٠١٩،
١٠٢١، ١٠٢٩، ١٠٣٣، ٣٥٨٢، ٦٠٩٣،
٦٣٤٢]

(35) CHAPTER. *Istisqā'* (invoking Allāh for rain) in the *Khutba* (religious talk) on Friday.

933. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Once in the lifetime of the Prophet ﷺ the people were afflicted with drought.

While the Prophet ﷺ was delivering the *Khutba* (religious talk) on a Friday, a bedouin stood up and said, "O Allāh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allāh (for rain)". So the Prophet ﷺ raised his hands, (invoked Allāh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet ﷺ. It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O Allāh's Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allāh for us (to stop the rain)." So, the Prophet ﷺ raised both his hands and said, "O Allāh! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madīna's (sky) became clear as a hole in between the clouds. The valley of Qanāt remained flooded and went on flowing for one month, none came from outside but talked about the abundant rain.

(٣٥) بَابُ الاسْتِسْقَاءِ فِي الْخُطْبَةِ
يَوْمَ الْجُمُعَةِ

٩٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ
قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ بْنُ مُسْلِمٍ
قَالَ: حَدَّثَنَا أَبُو عَمْرٍو الْأَوْزَاعِيُّ
قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ
أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:
أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ النَّبِيِّ
ﷺ، فَبَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ فِي يَوْمِ
جُمُعَةٍ فَمَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ
اللَّهِ، هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ، فَادْعُ
اللَّهَ لَنَا. فَرَفَعَ يَدَيْهِ، وَمَا نَرَى فِي
السَّمَاءِ قَرَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا
وَضَعَهُمَا حَتَّى نَارَ السَّحَابِ أَمْثَالَ
الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مَبْنِيهِ حَتَّى
رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ ﷺ
فَمَطَرْنَا يَوْمَنَا ذَلِكَ وَمِنَ الْعَدِ وَمِنْ بَعْدِ
الْعَدِ وَالَّذِي يَلِيهِ حَتَّى الْجُمُعَةِ
الْأُخْرَى. وَقَامَ ذَلِكَ الْأَعْرَابِيُّ - أَوْ
قَالَ: غَيْرُهُ - فَقَالَ: يَا رَسُولَ اللَّهِ،
تَهَدَّمَتِ الْبِنَاءُ وَعَرِقَ الْمَالُ، فَادْعُ اللَّهَ
لَنَا. فَرَفَعَ يَدَهُ فَقَالَ: «اللَّهُمَّ حَوَالَيْنَا
وَلَا عَلَيْنَا». فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ
مِنَ السَّحَابِ إِلَّا انْفَرَجَتْ وَصَارَتْ

الْمَدِينَةُ مِثْلَ الْحَوْبَةِ وَسَالَ الْوَادِي فَنَاءَ شَهْرًا. وَلَمْ يَجِئِ أَحَدٌ مِنْ نَاحِيَةِ إِلَّا حَدَّثَ بِالْجَوْدِ. [راجع: ٩٣٢]

(36) CHAPTER. One should keep quiet and listen while the *Imām* is delivering the *Khuṭba* (religious talk) on Friday.

And if a person says to his companion: "Be quiet and listen," even then he is doing something wrong (which will reduce his reward). Narrated Salmān: The Prophet ﷺ said, "Whenever the *Imām* is delivering the *Khuṭba* (religious talk), it is essential for the audience to keep quiet and listen."

934. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām* is delivering the *Khuṭba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghṭw* (an evil act)."

(37) CHAPTER. An hour (opportune – lucky time) on Friday.

935. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ talked about Friday and said, "There is an hour (opportune – lucky time) on Friday and if a Muslim gets it while offering *Ṣalāt* (prayer) and asks something from Allāh تعالى, then Allāh will definitely meet his demand." And he (the Prophet ﷺ) pointed out the shortness of that time with his hands.

(38) CHAPTER. If some people leave the *Imām* during the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah*

(٣٦) بَابُ الْإِنْصَاتِ يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ،

وَإِذَا قَالَ لِصَاحِبِهِ: أَنْصِتْ، فَقَدْ لَغَا. وَقَالَ سَلْمَانَ عَنِ النَّبِيِّ ﷺ: «يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ».

٩٣٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ: أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ: أَنْصِتْ، وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ».

(٣٧) بَابُ السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

٩٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ: «فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ». وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا. [انظر: ٥٢٩٤، ٦٤٠٠]

(٣٨) بَابُ إِذَا نَفَرَ النَّاسُ عَنِ الْإِمَامِ

prayer), then the *Ṣalāt* (prayer) of the remaining people and the *Imām* is permissible.

936. Narrated Jābir bin ‘Abdullāh رضي الله عنه: While we were praying [attending the *Jumu'ah* (*Khutba* and prayer)] with the Prophet ﷺ, some camels loaded with food, arrived (from *Shām*). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet ﷺ. So this Verse was revealed:

“And when they see some merchandise or some amusement [beating of *Tambur* (drums) etc.] they disperse headlong to it, and leave you (Muḥammad ﷺ) standing...” (V.62:11)

(39) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) before and after the *Jumu'ah* prayer.

937. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: Allāh’s Messenger ﷺ used to offer two *Rak‘ā* before the *Zuhr* prayer and two *Rak‘ā* after it. He also used to offer two *Rak‘ā* after the *Maghrib* prayer in his house, and two *Rak‘ā* after the *‘Ishā’* prayer. He never offered prayers after the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) till he departed (from the mosque), and then he would offer two *Rak‘ā* at home.

(40) CHAPTER. The Statement of Allāh تعالى: “Then when the (*Jumu'ah*) *Ṣalāt* (prayer) is ended, you may disperse through the land, and seek of the Bounty of Allāh...” (V.62:10)

938. Narrated Sahl bin Sa’d رضي الله عنه: There was a woman amongst us who had a farm and she used to sow *Silq* (a kind of

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٩٣٦ - حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَتْ عَيْرٌ تَحْمِلُ طَعَامًا فَالْتَمَعْتُمَا إِلَيْهَا حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ ﷺ إِلَّا اثْنَى عَشَرَ رَجُلًا، فَتَرَلَّتْ هَذِهِ الْآيَةُ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ [الجمعة:

[١١]. [انظر: ٢٠٥٨، ٢٠٦٤، ٤٨٩٩]

(٣٩) بَابُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ وَقَبْلَهَا

٩٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ». [انظر: ١١٦٥، ١١٧٢، ١١٨٠]

(٤٠) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ﴾ [الجمعة: ١٠]

٩٣٨ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي

vegetable) on the edges of streams in her farm. On Fridays she used to pull out the *Silq* from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the *Silq* were a substitute for meat. After finishing the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَتْ فَيْنَا امْرَأَةٌ تَجْعَلُ عَلَى أَرْبَعَاءَ فِي مَزْرَعَةٍ لَهَا سِلْقًا فَكَانَتْ إِذَا كَانَ يَوْمُ الْجُمُعَةِ تَنْزِعُ أَصُولَ السِّلْقِ فَتَجْعَلُهُ فِي قِدْرٍ ثُمَّ تَجْعَلُ عَلَيْهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُهَا فَتَكُونُ أَصُولَ السِّلْقِ عَرْفَهُ، وَكُنَّا نَنْصَرِفُ مِنْ صَلَاةِ الْجُمُعَةِ فَسَلَّمْنَا عَلَيْهَا فَتُقَرَّبُ ذَلِكَ الطَّعَامَ إِلَيْنَا فَنَلْعَقُهُ، وَكُنَّا نَتَمَنَّى يَوْمَ الْجُمُعَةِ لِطَعَامِهَا ذَلِكَ. انظر: ٩٣٩،

[٩٤١، ٢٣٤٩، ٥٤٠٣، ٦٢٤٨، ٦٢٧٩]

939. Narrated Sahl عنه الله رضي: As above with the addition: We never had an afternoon nap nor meals except after offering the *Jumu'ah* (prayer).

٩٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ بِهَذَا، وَقَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَعَدَّى إِلَّا بَعْدَ الْجُمُعَةِ.

[راجع: ٩٣٨]

(41) CHAPTER. The afternoon nap after the *Jumu'ah* (prayer).

(٤١) بَابُ الْقَائِلَةِ بَعْدَ الْجُمُعَةِ

940. Narrated Anas عنه الله رضي: We used to offer the *Jumu'ah* (prayer) early and then take the afternoon nap.

٩٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَيْرٍ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَرَارِيُّ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: «كُنَّا نُبَكِّرُ إِلَى الْجُمُعَةِ ثُمَّ نَقِيلُ». [راجع: ٩٠٥]

941. Narrated Sahl عنه الله رضي: We used to offer the *Jumu'ah* (prayer) with the Prophet ﷺ and then take the afternoon nap.

٩٤١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ قَالَ: كُنَّا نَصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ، ثُمَّ نَكُونُ الْقَائِلَةَ. [راجع: ٩٣٨]